

THE
HONOR
OF
CHASTITY.

A Sermon, made and preached

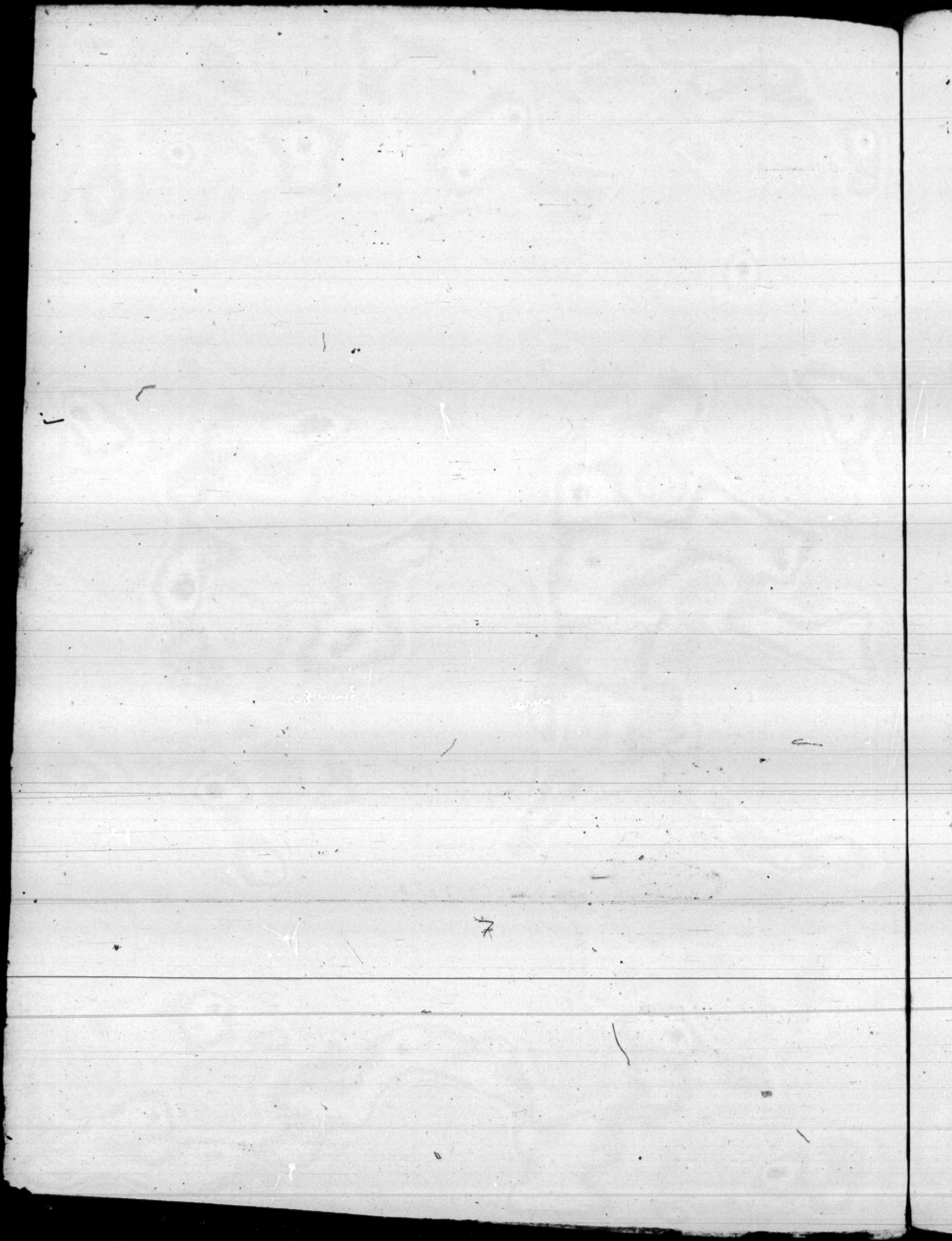
BY
JOHN FEATLY.

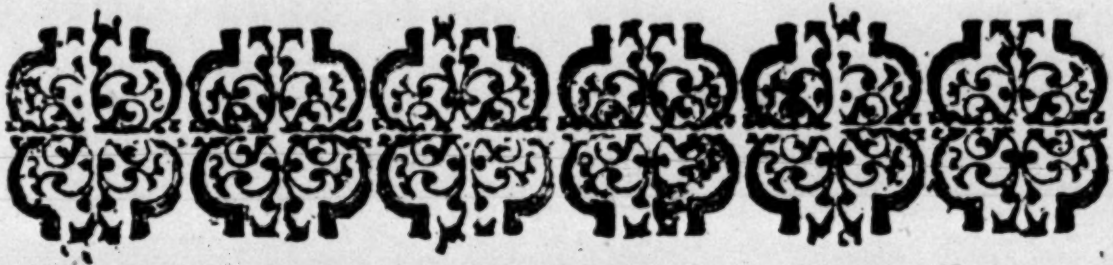
*Pudicitia est ornamentum nobilium, exaltatio
humilium, &c. Cypr.*



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TO
THE RIGHT
VVORSHIPFULL,

Sir THOMAS WARNER, Knight,
Super-intendent of the Ilands of
Saint Christopher and Metalina, in the
Province of Carlile in the west-
Indiæ, my much hono-
red friend, &c.

Worthy Sir:



Goodnes knowes as
well how to accept
the service of hu-
mility, as to merit
it. Your courte-
sies challenge my thanks; and your
love my affection. I have here
A taught

The Epistle

taught the World what I should
(rather than what I can) per-
forme. Thus I acknowledge the
rules of gratitude; and my desire
to observe them. Let it be your fa-
vour to entertaine this expreffion;
your glory to countenance it. Up-
on this hope, I have ventured upon
a vulgar censure: and what was
intended to be stifled in an how-
er, now prostitutes it selfe to an
Age. If the subiect please not the
Readers, let them remember, 'tis
Scripture: If not the Sermon; I
confesse 'tis mine. So all the faults
may be favourably corrected; be-
cause freely acknowledged. I that
am the Father of this weakenesse,
professe my selfe the admirer of
better: and shall strive to imitate
when

DEDICATORY.

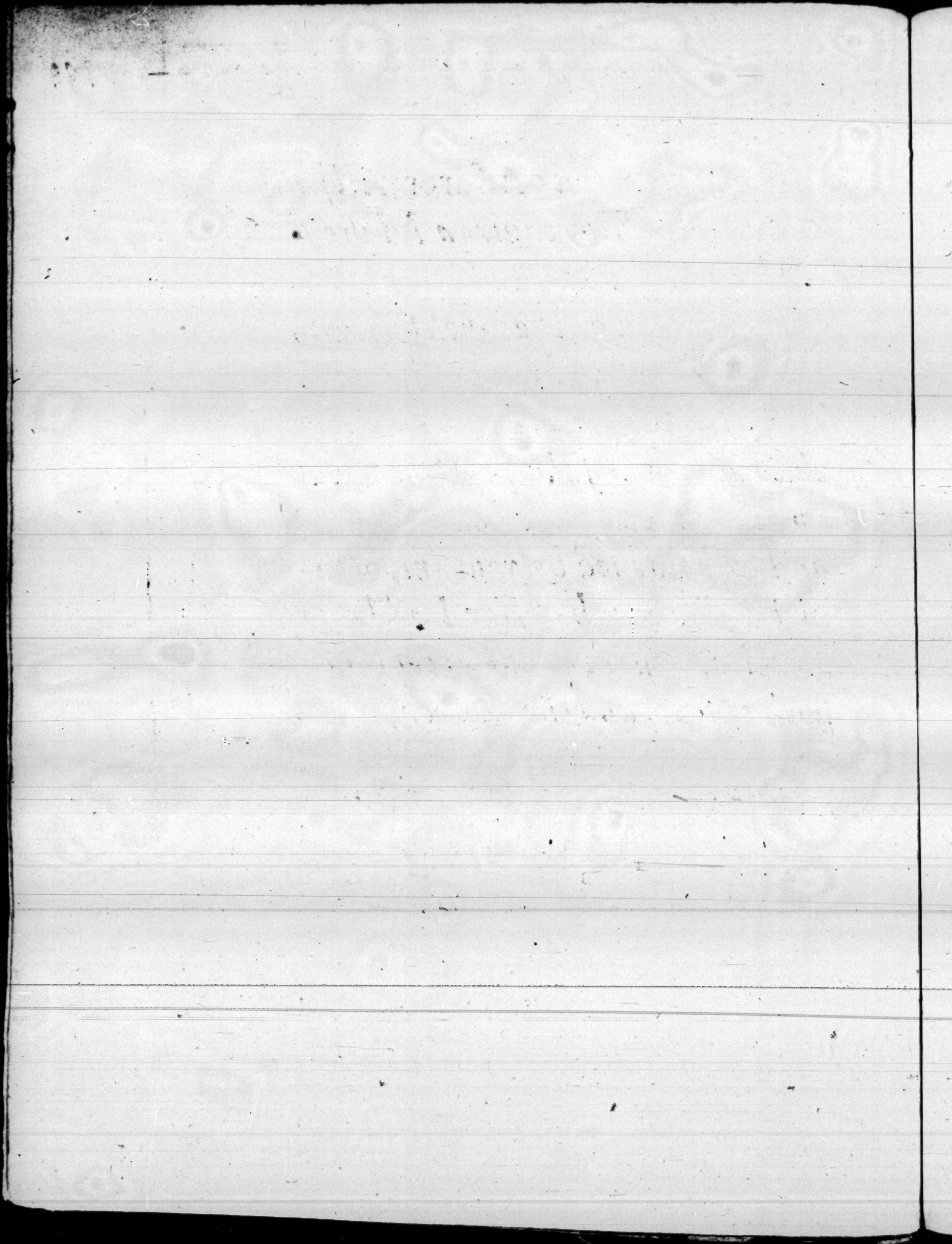
when the severest censurer will set me a copie. To require a Master-piece of learning and iudgement from the least of the Apostles, is to forget discretion by expecting a miracle. Let the World rest satisfied that (for your sake) this atom is espied in the rayes of our Sunne; and emboldened by your importunities. To you therefore I addresse my selfe, desiring your acceptance both of this, and the Author,

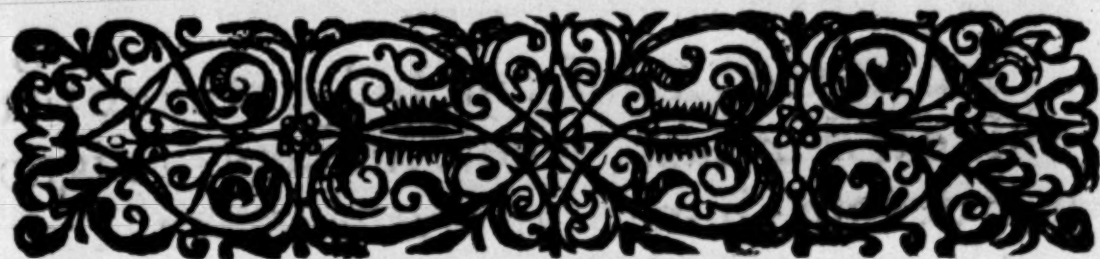
Your faithfull Friend
to serve you,

JOHN FEATLY.

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THE





THE
HONOUR
OF
CHASTITY.

GENESIS 39.9.

How can I doe this great wickednesse, and sinne against God?



Vmmane policie is the life of the unsanctified ; but religious is the life of the regenerate. The former plotting for the deceitfull riches of this World ; the latter rewarding with a Crowne immortall. 'Tis no taske then of impossibility to determine which of the two shall best deserve our approbation. For the one (just like a Parenthesis) giveth light onely to the sentence of the other. The same support's with a bladder onely, exposed to the hazard of the smallest flaw ; the other is an Arke which carrieth us safely to the cape of felicity. *Dignori detur*: Let the honour, then, bee given (not to *Pan*, but) to

B

Apollo;

Apollo ; not to humane devices, but to religion ; and let each indifferent Judge censure that grosse ear'd *Midas*, whose impiety, or ignorance devote's him to error. *Ioseph* (in my Text) shall bee the just deligate, and arbitrate the matter (contrary to custome) without any sinister corruption. Had not he been as pious to his God, as just to his Master, he might (per-adventure) have stollen a fall through impiety, to deprive him at once, both of chastity, and honour. But 'twas the plot of his religion to preserve him honest, that hee might remaine fortunate. Hee that was, at first, rejected by his brethren, was received by the *Ismaelites* ; and 'twas the chance of chance to make him happy, when hee expected misery. His bondage (instead of servility) became a freedome : His slavery was soone converted into liberty : And (as if the Sea of his afflictions deemed him too good to be drowned in infelicity) even that helped him to float in the height of applause. None so great as *Ioseph*, now, in the love of the vulgar ; in the talke of the greater ; or in the heart of his Master. Durst wee to attribute this change unto *Fortune*, wee might (with the Poet) justly Deifie her. But the great *Iehovah* disdain's such a no-thing should prove injurious to his Majesty ; and hate's as much the Epicure's deity, as this sacrifice. *Ioseph* was not more highly promoted, than religiously disposed ; and render's, therefore, his best thanks to the God of honour. Yet, behold

hold a strange alteration. That which before exalted him, is now as ready to cry him down. His Mistresse love's him; So doth hee her: Nay she lust's after him; but so will not he her. His conscience sweare's him to obedience to the King of Kings, teaching him observance to his Mistresse, but onely in things lawfull. Yet cannot hee bee bolder in refusing, than shee in wooing. The redoubt which hee had to re-
paire to for an excuse, was the infidelity to his Master, which would have insued upon it. And (lest hee should bee taken off from that) he retreates to another of far greater strength, in the words of my Text; *Quomodo facerem malum hoc maximum, & peccarem in Deum.*

The words are an interrogative objurgation to avoid a more impious temptation: and containe,

- 1. The Author refusing, I Ioseph.
- 2. The action refused, aggravated,
 - 1. By the name, *wickednesse.*
 - 2. By the extension, *Great.*
- 3. The reason of the refusall.
 - 1. In respect of the offence, *Sin.*
 - 2. In respect of the obiect, or party offended, *God.*

Of these in their order; and first of

The Author refusing, I Ioseph.

When God distils his grace into the heart, 'tis sinnes antidote, and works effectually. Divine vertues elevate the soule; and disdain, as much, a willing consent to, as the act of sinne.

The purity of the Operator contemn's a corri-vall in the heart, solely possessing that chaire of estate: But (if once the malice of temptation purchaseth entertainment) the former peace was not more delightfull, than the succeeding warre prove's terrible. The Almighty become's a sutor, who (not intending to work by his power) wooe's by intreaty: and (as if that Virgin, that chaste soule of man were not worth acceptance, if won without opposition) the divel likewise aime's at the purchase of it to. Happy is that person, whose reason (despising the false allurements) yeeld's a consent to the God of Gods. Thus was *Ioseph* wonne by the deity: and his heart was found as constant, as the opposer turbulent. Had his education nuzled him up in error; or his parents instructed him in Idolatry: Had his brethren played with wickednesse; or his companions dallied with disobedience, then the mist of ignorance might (peradventure) have bred a Cacatact, or drawne a Curtaine over the eyes of his understanding. But such excuses must needs be silent, because his education was vertuous, his life religious. *Quo semel est imbuta recens, &c.* Teach a childe the trade of his youth (saye's *Salomon*) and he will not forget it when hee is old. *Ioseph* had learned the principles of Religion of his parents; and, therefore, must not (nay, cannot) forget them among the *Egyptians*. That Court (which in some kinde, was the schoole of villany) could never prove guilty of

of so bad a proficient in such ill and uncivill wayes. But, What do'st thou here *Eliab*? What hath *Ioseph* to doe, that hee dances attendance at the Court? *Exeat aula qui vult esse pius*. Mee thinkes that a Cottage in the Country, or a lodge in the Wildernesse of rustickes should have better suited with his religious life. Hee knowe's that company may allure a man by subtilty, to what they cannot entice him by intreaty: And where did the Diuell imploy his servants more than among King *Pharoahs* household; where wickednesse was (with some) become their religion, & iniquity their common devotion? But (alas) hee was a servant, and must obey: Yet, where the misery of bondage shall command him to impiety, the uprightnesse of his conscience may repeale the act. It was the Divine providence which raised his decayed estate, and now ravished his Master with the love of his slave. Hee that before was sold by his brethren, is now redeemed from bondage by the hand of his Father. For (behold) God suffers him not to live in obscurity; but give's him successe in his endeavours to usher him to promotion: So that now his Captain begin's to take especiall notice of him; and reward's his fidelity with the command of his house. Where before his honour goeth humility; for hee is humbled to his God, before he dare's venture upon command. 'Twas his obedience to God which advanced him; and 'tis the service of

B 3

that

that God, which his thoughts entertaine.

Thus shall it be done to the man whom God will honour. The envie of fraternity shall be the meanes of promotion, where loyalty to the Divinity petition's for it. Though the hatred of a brother (upon unjust termes) may seeme to intreat, yet it can never perswade the Almighty to curse, when the malice of the one takes a daring from the devout Religion of the other. Though the strictnesse of unfeigned zeale, receive's the daily almes of *Ioseph's* brethren, even in these wretched times; I meane, nothing but opprobrious calumnies; yet the God of that Zeale will burne up those reproaches with fire unquenchable. He that fight's under the Colours of pure Religion and sanctity, shall be shot-free when he is leuell'd at by any reall injurie: Enemies may spit the fire of wrath against him; yet it shall prove as an *ignis fatuus*, to lead themselves to destruction.

To *Ioseph's* brethren (then) in this Age, I wish as much religion as their neglected brother can teach them: and let the bond of Nature rectifie their minds, when the presumption of anger would swell into revenge.

And to *Ioseph* himselfe I wish as much constancie in obedience, as honour in observance; that his divine graces may promote him to happinesse; and his resolute perseverance in his dutie to his God, may teach him both to know, and shun every smal and trifling mistake in the eyes of the world, because Religion will
write

write it, *wickednesse*; which is the subject of
The second generall, the action refused, aggra-
vated, First, by the name, Wickednesse.

2.

The excellency of a curious Picture is the
misty shaddowing of it: Our Saviour's Espouse
 (in the *Canticles*) is faire, though *black*: And
 the night is best shaped to it's property, when
 'tis muffled with it's wonted *darkenesse*. But
 (alas) miserable man in this onely become's
 wretched, being *shaddowed* with corruptions;
black with sinne; and *darke* with wickednesse.

Disobedience is the nature of an unregene-
 rate person, which foile's that grace that seek's
 to wound it; and the diuel prove's destructive
 to the man, upon whose ground they fight.
 Had God beene pleased as well to forbid the
 nature of *Adam*, as his person sinning, the
 strength of his authority would have challen-
 ged the weakenesse of the others resistance;
 and (without contradiction) have overcome
 by power, where it would not by intreaty.
 But (behold,) lest we should grow too happy
 by obedience, our fore-father (through unad-
 visednesse) hurried us unto misery by an igno-
 rant knowledge. Yea, and (lest mischief
 should want a mistresse to worke by) Eve was
 the Serpent's hand to offer up to *Adam* the pe-
 tition for disobedience. The Divell (as nee-
 ding the wit of a woman to plot our ruine)
 became humble, to worke upon her pride;
 whereby the temptation drew on our destru-
 ction. *Femina cum viris habitantes germinant*
spinas

spinas ; & arcana mentium acuto mucrone percutiunt ; saith Saint Ambrose : The female sexe growe's strong, onely in allurements, and take's off the edge of man's goodnesse, by a sharper edge of temptation. Yet (lest the observation should prove too generall, *that the weaker sexe are continually guilty of the victory*) Ioseph step's in here to triumph over the intended conquerour. His Mistris, wanting the power of command, dissolves her selfe into sicke intreaties. But the sweetnesse of her lovely complements, discover's the uglinessse of her foule intents. The grace of his Protector burne's in his heart, and light's him to the knowledge of her intended mischief. He that (before) seemed to be the object of her love, is (now) possessed with the hatred of her lust ; and instead of consenting, construes it *wickednesse*.

When I read the variety of wayes the Diuell hath projected to seduce us to this *wickednesse*, I lose my selfe in the Labyrinth ; and (strucke dumbe with admiration) strange at the wretchednesse of humane frailty. Let me crave your audience and wonder at once, when I name the many filthy wayes of purging this *wickednesse*, by uncleane physicke. Eight severall Monsters present themselves unto you, under these titles :

- | | | | |
|----------|----------------|---|-----------------|
| V I Z. { | 1. Fornicatio. | { | 5. Raptus. |
| | 2. Adulterium. | | 6. Mollities. |
| | 3. Stuprum. | | 7. Sodomia. |
| | 4. Incestus. | | 8. Bestialitas. |

1. The first of these receive's denomination from persons not matrimonially engaged to a civill conversation.

Fornicatio.

2. The second is, ———— *Sed nescire melius*. I would describe these deformed Fiends in our Mother tongue: But I hold it fitter to draw *Timanthes* vaile over such a bed of snakes, lest I should teach by reprov^{ing}. My desire is, that each of these enormities might prove like the Herbe *Anonymos* in *Plinie*, *Quæ non inveni-endo nomen invenit*; which got a name by retaining the nature thereof in obscurity; rather than the name of the vice should teach the crime.

S

Plin. nat. hist.

Happy was *Ioseph*, (then) who (knowing the malice of his corruptiō to project a farther mischief, if once he had consented) neglect's the opportunity of yeelding to Adultery, (the second kind) and terme's that *wickednesse*, which his Mistris would have judged happinesse.

I doubt not (beloved) but that *Ioseph's* example (in my Text) shall worke powerfully in you against your provocations to uncleannesse; and, where destruction shall crave entertaine-ment (being painted over with a seeming pleasure) the G o d of *Ioseph* shall tell you 'tis *wickednesse*.

Who knowes not the weaknesse, and wilfulnesse of them which Saint *Paul* termes *silly*, and laden with divers iniquities? Who skil's not the cunning of those delicate imposters, in their wretched devices? As their armes em-

C

brace

brace the neckes of their enchanted captives :
so doth vengeance their soules. They are sad
Ditties which their melodious voices warble
out ; though the notes bee harmonious : and
that destruction which they beare about them,
is as full of deceit as allurement.

I feare (beloved) I shall not neede to goe
farther than to your owne guilty consciences,
for examples of men seduced to this impiety.
Yet (rather than I will condemne before I can
accuse ; or accuse you without a credible infor-
mation) I will search the Scriptures ; where (I
am sure) I shall finde *Ruben* intangled with
5 *Bilhah*, his Fathers Concubine : *Gen. 35. 22.*
David with *Bathsheba* : *2 Sam. 11.* *Herod* with
his brother *Philip's* wife : *Mat. 14.* And the
Corinthians, as *Saint Paul* had bene informed,
in his first Epistle to them, 5. Chap. 1. verse.

Nec Sampson fortior es, (as saith *Saint Am-
brose*) *nec Davide sanctior* ; *nec Salomone sapienti-
or* ; *Sampson* excelled thee in strength ; *David*,
in holinesse ; and *Salomon*, in wisdom : yet
they suffered by these enticing vanities. Let it
be your pious industrie to be taught both by
examples and precepts, that ye may be crow-
ned with the glory of coelestiall blisse.

Yet let not him expect the Diadem, which
justifie's himselfe, being preserved from the
act of this wickednesse onely by compulsion :
For, (as *Saint Hierom* gravely adviseth us) *In-
fida custos castitatis est necessitas* ; & ille verè pu-
dicus dicendus est, cui licuit peccare, sed noluit :
Necessity

Necessity is a faithlesse preserver of Integrity; and he onely is truly termed chaste, who may fall, and will not. Thus doth *Ioseph* stand excused: for he leave's (in a manner) the possibility of sinning, by a religious resistance.

To every *Ioseph* here (then) let me preferre the example of him in my Text: If superiors entice you, refuse them; if inferiours, disdain them; if equals, shunne them. Let not the complexion of the vice steale credit to the Lie; but correct the fury of it by a pious reneaguing.

And, to *Ioseph's* Mistris, here, I must, in all humility, tender this advice to her petulant disposition: Let her neither insnare the righteous by her painted hypocrisie; nor her *Iezabels* face intrap the ignorant: Let not her Syren songs steale to the eares of any, on whom she desires to surfeit with incontinency: But let her praiers rather crush those desires, and her devotion repell them. Religion is the best remedy against such swelling tumors of impiety; and the very remembrance that it is wickednesse, nay, great wickednesse, may controule the vice; if every one in particular determine with *Ioseph* in my Text, *How can I doe this great wickednesse, &c.* Which is

The second part of my second Generall, The action refused, aggravated, Secondly, By the extension, Great.

Consuetudo peccandi tollit sensum peccati: (saith the

the divine Philosopher:) He that sell's himselfe to the custome of disloyalty to his Creator, become's ignorant of his offence; and, instead of correction, prove's unskillfull in the knowledge of his sinne. The gluttonous satiety of our swelling Gulists, argue's their necessity of offending by forgetfulness: and their own abundance barr's them frō the just weighing of the poverty of the distressed. The common drunkard cannot be taken with a due thanksgiving for that superfluity which he corrupt's, from whence many thirstie soules might sucke a reasonable supply for necessity. How then can we determine of any Religion to be found in him, who (inclined to this *great* wickednesse mentioned in my Text) borrow's his provocations from new-found compositions?

We are all beleaguered by our home-bred enemies: but especially by Saint Paul's three Squadrons; *The lust of the flesh*; *The lust of the eye*; and *The pride of life*. Hee that loseth but the least ground, upon necessity, to either of these, suffer's in the retreat; and (unlesse hee gathereth strength by the power of grace) can never recover what he hath lost. *Inter omnia certamina Christianorum, sola dura sunt praelia castitatis; ubi quotidiana est pugna, & rara victoria, &c.* as Saint Augustine speaketh to the same purpose.

Aug. l. de hom.
c. 2.

Yee may be pleased to observe both the entrie and progresse of this sinne. 'Twas begun in Paradise inclusively, though not actually, by

by the fall of *Adam*. 'Tis hæreditary to all of
 Vs the off-spring of him: For, *Libido quâdam*
lege naturæ in scelus erumpit; as *Hieron.* hath it.
 And (without repentance) it must be puni-
 shed in Hell. The first enticing is grounded
 either upon necessity; or pleasure; or some-
 times upon both: At which present (if G O D
 be not pleased to guide the heart) the sinne is
 purchased, though not yet acted. Then is the
 Divell, for the most part, rhetoricall; and
 perswade's by insinuating arguments for his
 owne advantage. Trifles seldome breake
 friendship betweene the enticer and the allu-
 red; and what in it selfe is impious, hee per-
 swade's to be a very sleight (or rather no) sin.
 Thus, if the heart consent, the Divel's profe-
 lyte is wonne: And (lest he should know what
 destruction he plunge's himselfe into) hee's
 kept in ignorance by *that God of this world,*
who blinde's the eyes of his understanding, lest the
light of the glorious Gospell of C H R I S T, which
is the Image of G O D, should shine unto him:
 2 Cor. 4. 4.

X

Hier. in Ep. ad
 Fieriam.

>

>

But, ô that ineffable, and most dreadfull se-
 quel which ensue's upon the first consent!
 That which *Ioseph* here accompt's a great wic-
 kednesse, the forlorne creature either not
 knowe's, or not value's. While he was totte-
 ring, he halted (as it were) betweene two opi-
 nions; for the grace of his Protector withstood
 the opposer: But so soone as the weake under-
 standing had surrendered to the will, the sinne

was entertained; yet that 'twas a sinne, or a great wickednesse, was kept concealed. *Facilis discensus averni, &c.* 'Tis then an easie matter to hasten to the pit of destruction, when the Divell drive's a man by his hourelly provocation.

But, alas miserable wretch! shall the fire of thy lust burne within thee, and not the fire of hell burne for thee? Shalt thou cast thy selfe into that deepe ditch, (as *Salomon* calleth an adulteresse: *Prov.* 23. 27.) for thy pleasure; and not expect a deeper ditch of destruction for thy paine? Shall the flashes of this great wickednesse dazle thine eyes; and not the flashes of hell terrifie thy conscience? Earthly pleasures (me think's) in reason cannot, or (at least) should not delight us; because they are of no continuance. Before they come, we consume our selves with a longing desire, and expectation of them. When they are present, if they continue long, they cloy us: if they flye suddenly, they torment us. And, when they are past, we may hang downe our heads with the consideration of *Saint Paul's Quare, what profit had yee then in those things whereof ye are now ashamed?* for the end of them is death.

Diseases (yee know) are the common rewards of the flesh in this life: and, for the understanding, there shall not want the terrors, and gnawings of a guilty conscience. Oh the hideous skreeches which the heart vent's in unmeasured sobs! Oh the dismall affrights which

which the darknesse of the night present's to the fancy of an impious adulterer ! Oh that ill-boading noise, and fearefull croaking which this creature heare's, yet knowe's not how, or where, or whence ! His conscience is sicke of the wormes : His understanding stifled in clowdes of mist : His will rushe's him head-long to the whirle-poolc of destruction : and (lest his body should bee forgotten behinde) that crawle's upon the very diseases which it hath gotten, and so stalke's to confusion.

*Erre not, then, my beloved brethren, (as St. James saith) neither fall into the talions of your untutored lusts. Subject not your selves to the slavery of temptation ; but determine, with the Father, that *Levissima cogitatio peccandi fit peccatum* ; The smallest and finest-spun thought of sinning is an offence. What, then, Ioseph (in my Text) hath termed great, call not thou small. What he hath determined to be stiled wickednesse, doe not thou boast of with impudence ; but correct thy libidinous motions with the words of my Text. *Levia sunt, sed multa sunt*, saith S. Augustine : These sins (peradventure) may seeme small to thee, yet they are many ; and will oppresse thee as much by their number, as others by their weight.*

That this offence then (which belongeth chiefly to our purpose) is not wickednesse, who dares affirme ? Or that 'tis great, who can deny ? *Thomas Aquinas* is so sensible of the

Tho. Aqu. in 2.
secunda q. 154.
art. 4.

the greatnesse of it, that he proposeth a question, touching a branch thereof, seeming very trivial in appearance; yet of greater consequence than a common judgement will censure it: *An in amplexibus, & osculis consistat peccatum mortale?* Whether a mortall sinne may not couch it selfe under our common greetings? And he resolve's the question thus; *Secundum suam rationem non nominant peccatum mortale: Si autem fiant propter delectationem luxurie, dicuntur libidinosi, & sunt peccata mortalia.* Those kinde of complements (of themselves) suffer not the name of sinnes: But if their aime bee luxurious, their end is pernicious. If then our very salutations, and common greetings (standing, onely, in impure vessels) may gather dregs, and so be turned into corruption: What are those more impious acts which, swelling in our hearts, breake forth into wickednesse? Might not *Ioseph*, upon grounds sufficiently warranted, aggravate the offence by the extension of it, and conclude it a great wickednesse?

Great indeed, in the first place on his owne part if you consider him:

First, meerely as a man; should hee have thus trespassed with any of the least, the worst, the poorest of women.

Secondly, as a man in honour, in the same house. Justly might his fidelity have beene stained with infamy, had his Captain's courtesie been rewarded with such an injury.

And

And thirdly, as a childe of Grace ; whose fall (had he yeelded) might have proved more destructive to his soule, than his former honor could gaine him affection. But indeed, (as if his integrity grew too wise to forget the danger of such an error) he could not easily fall, lest his example should teach his inferiours to be guilty of the like : or the noise of the fact command the people to scorne him. For, whom we suspect guilty of so great an offence, we rather crush with our blushes, than maintaine by our industrie.

3.

Great, againe, on her part too. If his Master's wife should have prostituted her selfe to her servant, her vassall ; the censure of her crime would freely have passed ; and each common inferiour would have become her Judge.

II.

I.

Secondly, If to one whom shee loved, the sinne had beene the greater. For, who know's not that God, in his Justice, hath punished the fact here on earth, at least, with a mutuall hatred betweene the delinquents ; so that (like to that of *Tamar* and *Amnon*) the future hatred wherewith she would have hated him, might have beene greater than the love wherewith she had loved him.

3.

Thirdly, great in respect of her greatnesse also, by the Poet's censure ;

3.

*Omne animi vitium tanto conspectius in se
Crimen habet, &c.*

Enormities are built up higher, and grow more eminent, when their foundation is the errour of an eminent person. And *Iſidore* render's the reason of it: *Crescit enim delicti cumulus; & quod minoribus ignoscitur, majoribus imputatur*: For the fault (say's hee) increaseth: and the loftie Cedars are viewed by all, when they are shaken; whilst the neglected shrubs are not regarded.

III.

Great, againe, not in respect of *Ioseph* the Favourite of his Master, onely: or his Mistris the wife of his Master: but also, in respect of the offence, chiefly considered in it selfe, that it is a sinne: Which is

The first part of my third Generall, The reason of the refusall; First, in respect of the offence, Sinne: How can I doe this great wickednes, and sinne, &c.

This part of my Text command's me to extract some-thing out of no-thing. For my discourse must be of a privation; and that which onely hath gotten a name, must teach us our proper nature. I am fallen here, upon sinne, yet without offence (I hope): and shall intreat thereof without trespassing on your patience. My Text give's me not authority to be tedious in the generality, lest I should neglect this which it doeth chiefly particularize. Curious Schoole distinctions I could, but will not trouble you with; lest the time denie me your attention, and the nicenesse your acceptance.

Let

Let it suffice that I walke in the vulgar tract, and divide *sinne* onely into *originall* and *actuell*. The former include's both a falling from God in the loynes of *Adam*; and the evill which followed it: which is, as well the defect of *originall* good in the soule, and body; as the succession of evill instead of that originall good, in both.

The second, which is *Actuell*, is either *internall*, or *externall*: *spirituall*, or *carnall*: of *omission*, or *commission*: *infirmity*, or *presumption*, &c. as your daily Sermons instruct you.

To our purpose, then, I must confine my selfe to the intention of my Theame. Where I finde, that if *Ioseph* had sinned according to his temptation, it might have beene a great *actuell sinne*, committed (perhaps) with *presumption*; and severely to be punished by the rod of Heaven. It was (therefore) the mercy of our jealous God, to vouchsafe him assistance in his greatest temptations. Thus, a man being in honour, was of understanding, that hee might not bee compared to the beasts that perish.

Had he himselfe beene the tempter, and shee denied, his *sinne* had beene entertained by the first extravagancie of his words: *Eph. 5. 4.*

Had hee wooed, and shee consented; the mischief had doubled it selfe by the act.

Had he secretly desired her, and not discovered the fire; yet *Athanasius* would censure him in his *Qui formam concupiscit, quamvis sine*

fascinore, peccatum sine teste commisit. Hee that desire's the beauty, yet not foulely enjoying it; hath committed a sinne, though without a witness. Or (if you please) the Scripture shall better English it in that *whosoever looketh upon a woman to lust after her, hath committed adultery with her in his heart.*

Here (peradventure) I have onely, as yet, awakened the conscience of *Ioseph's Mistris*; whilest the rest applaud themselves in their seeming integrity. But (alas beloved) I must summon you all to the Court of Conscience; and (it may be) find them guilty, which are most confident in their justification. For I must distinguish of a two-fold adultery, both *Carnall* and *Spirituell*. The former ye have heard me hitherto treat of. The latter is two-fold:

1. First, *Metaphoricall*; which is any sinne, of what nature and condition soever: because our soules are espoused to Christ; which the Scripture termeth *Spirituell whoredome*.

2. The second consisteth in the abuse of any holy thing; which is adultery, by way of sacrifice, as *Thomas Aquinas* will have it.

Sacri

Not to enter into a strict examinatio of your hearts, or common application, which your guiltinesse (I suppose) hath already prevented me of; Let me keepe to the purpose of this word as it is in my Text.

Yee have hitherto seen the diversity of sinne; and the monstrous birth of this wee treatate of. Let *Isidor* now have leave to present you with the

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the ladder, by which this impious vice climbs up to heaven to call for vengeance. *Cogitatio prava* (saith hee) *delectationem parit; delectatio consensionem; consensio actionem; actio consuetudinem; consuetudo necessitatem; & necessitas mortem*. Evill thoughts beget delight; delight a consent; consent the act; the act custome; custome necessity; and necessity death. Saint James make's but three rounds to this Ladder: Lust, when it conceiveth, bringeth forth sinne; and sinne, when it is finished bringeth forth death. But hee that hath a desire to walke more leasurably to his destruction, and (in spight of the Spirit of grace) will follow his owne unbridled lusts, may travell in those eight by-paths of iniquity mentioned formerly; and so build up the mighty Babel of his owne confusion.

But *siste paulum viator*, as *Minutius Felix* speaketh in another kind. Stay thou that walkest in those uncouth paths, while I question thee with S. Bernard, *Quare peccas, &c.* Why doest thou sinne thus, O thou unjust creature? Why doest thou offend, O thou miserable wretch? The all-seeing providence espies out all thy waies; and the darkest Cells, and fowlest cavernes of thy sooty heart lye open, and manifest to his piercing eyes. Plead not the unchast allurements of lascivious women which tempt thee, for an excuse: For our age returne's it selfe guilty of such hellish inventions; such *Philtres*, and *Diasatyrions*; such powders, and potions to cherish this abortive brat

of uncleannesse, that they seeme even to iustifie the severall allurements of the weaker sexe by more horrid, and divellish enchantments. *Pascitur libido convivis*, (say's Saint Ambrose) *nutritur deliciis; vino accenditur, & ebrietate inflammatur*. This is not to learn of S. Paul, to beat downe our bodies, and keepe them in subiection: Nor of Ioseph in my Text; to contend with the temptation, because to consent, is to sinne.

Againe; he that seeke's to excuse himselfe by the superfluous humours of a pampered body, should rather (with Lazarus) live by the crummes, than fare so deliciously with gluttonous Dives.

Plutarch report's of Antiochus King of Asia, that when he was invited to performe a visit to the faire Panthea by the various reports of her admired beauty, refused to goe; replying, *Si modo illam convenero quum per otium vacat, fortasse illa mihi persuasura est, ut, neglectis regni negotiis, illam conveniam quum etiam non vacat*. If (say's he) I should repaire unto her now my leasure serve's mee, perhaps shee will so take me by her alluring forme, that when I should follow the affaires of my Kingdome, I should spend my time with her when I have no leasure.

I read that Dionisius dis-inherited his sonne, which was heire to his Kingdome, for defiling himselfe with another man's wife.

The Egyptians punished the adulterer with a thou-

a thousand stripes, and the adulteresse with the losse of her nose. A punishment continued since to divers (not by *Egyptian* edict, to the women onely ; but by the *Indian* disease) even many times, to both the delinquents.

If these examples, which are fetch't from prophane Authors, want the power and efficacy of perswading you to shun this sinne in my Text : let then the word of God (which is *sharper than any two-edged sword*) divide between the ioynts, and the marrow of him that run's on still in this wickednesse.

who so committeth adultery with a woman, (saith Salomon) lacketh understanding: hee that doth it, destroyeth his owne soule, Proverbs 6. 32.

By the Leviticall Law, the adulterer and adulteresse were both put to death.

Levit. 10. 10.

Zimri and Cozbi were both thrust through by Phinehas, even in the tent, Num. 25. 8.

Yea, and twenty and five thousand of the Benjamites were slain in battaile by the Israelites, Iudg. 20. 46.

25000.

What shall I say then ? Thinke yee (my beloved) that either Zimri and Cozbi ; or those twenty and five thousand of the Benjamites were greater adulterers than any of our age ? I tell yee nay ; but except yee repent, yee shall all likewise perish. The Canon of the Law runne's *Paritas delicti paritatem pœne requirit*. Those must equally share in their punishments, which

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which have been equally guilty of an offence. If those, before mentioned, suffered for their lusts in so high a degree; 'twere but justice in God to punish us in the like nature as (or rather worse than) them.

Goe then thou guilty conscience; *sinne no more, lest a worse punishment than these happen unto thee.* As thou hast yeelded the members servants unto uncleannesse, and to iniquity unto iniquity: even so now yeeld thy members servants to righteousness unto holinesse, and thy end shall bee everlasting peace. Learne of good Ioseph here, to shunne this spirituall Adder which sting's thy soule, and then hisse's at thee for thy folly. Let God be the object of all our desires; the moderator of our thoughts; and the controller of our actions; so, whatsoever rebellious thought steale's into our fancies, he will correct it, by discovering it unto us to bee sinne against his sacred Majesty. *In sole etiam levissimi pulvisculi cernuntur*, saith S. Chrysostome. When the Sunne shine's into a Chamber through any crevice, the smallest atomes are discerned by it: So when the grace of the Sunne of glory shine's into our hearts wee shall easily discover the smallest allurements to this impurity; and suddainly then may we seek for help, when we finde it to be a sinne against God; which is

The last part of my last generall; The reason of Ioseph's refusall in respect, Secondly, of the object

object, or party offended, God. How can I
doe, &c?

To question a Deity is to wound it: nay, to suspect it, onely, is to deny it. The hearts of men are the Booke of God: wherein his Majesty is written (for the most part) in so small a character, that it dazels the eyes of their understandings which attempt to pricke into it. He that sits in the high, and holy places hath commanded all to the knowledge, and service of himselfe. Ignorance, therefore, of his sacred Majesty (although it may seeme to pleade an excuse in some, yet it) can be at the most but *a tanto*, not *a toto*, as the Schoolmen speake. For *hee hath not left himselfe without witnesse, in that hee doth good, and giveth us raine from heaven, and fruitfull seasons; filling our hearts with food and gladnesse, Acts. 14. 17.* Whatsoever, therefore, is endued with a reasonable soule, cannot choose but determine of a supernaturall power. *Cælum ipsum vide quam latè tenditur, quam rapidè volvitur, &c.* as *Minucius Felix* hath it: and the Psalmist shall be the interpreter: *The heavens declare the glory of God; and the Firmament sheweth his handi-worke.*

I will not labour your eares with the many and vulgar arguments to prove a God, as if I were to catechise a congregation of Infidels. Let me only present you with one of the same Author, which (I hope) shall command your
E attention,

Min. Felix.

attention, and approbation. Let us consider our selves as we are men; and view the variety of faces (which we daily behold) with a reasonable eye; and observe how we are lost in the admiration of so much dissimilitude in our likenesses. *Similes universi videmur; & inter se singuli dissimiles invenimur*: We seeme all (among our selves) like one the other; and yet are we found (in some thing or other) each unlike the other. Which demonstrate's unto us the wonderfull worke of a superior Power to be magnified in this variety.

The Heathens, in ancient times, were confirmed in the *Quod sit*, in the positive determination of a divine Commander: although they erred in the *Quid sit*, as well as the *Quis sit*; what he hee was, as who hee was. And I can justifie, by mine owne experience, that the *Salvages* in the *Westerne Indiaes* (at this present) have a generall tradition received from their Ancestors, which teache's them as far in Divinity, as some of the former Heathen had learned; even that there is a great Controller above, who doth never injure them: yet they sacrifice to the *Devill*, because they feelee his frequent correction.

I taxe not our times for a worse (than salvage) ignorance: although (with sorrow I speake it) I feare here are some, even among us, *Qui non tam Dei nomen, quam ipsum Deum ignorant*: which are not ignorant of the name, but the attributes of God. Let it not then bee accounted

accounted a digression, if I give the same *Minucius* leave to instruct such ignorant Christians in the properties of their *unknowne* GOD. *Univerſa quaecunque ſunt* (ſaith he) *verbo jubet, ratione diſpenſat, virtute conſummat, &c.* 'Tis hee which commandeth all things which are, by his Word; order's them by his reaſon; and perfect's them by his vertue. *Hic nec videri po- teſt; viſu clarior eſt: nec comprehendere, tactu pu- rior eſt: nec æſtimari; ſenſibus major eſt; Inſini- tus, immenſus; & ſoli ſibi tantus, quantus eſt, no- tus.* He is ſuch a GOD as cannot be ſeene, (to convict the worſhippers of beaſts, and the like) becauſe he is cleerer than our ſight: Nor can hee be comprehended, (to confute our *Labans* with their *ſtolne gods*) becauſe he is too pure to be touched: Nor can he be ſufficiently va- lued, (to convince our Libertines, which ſerve him after their common, triviall, and irreligi- ous manner) becauſe hee is greater than our ſenſes can determine him to be. He is infinite, immenſe: yea, what he truly is, is only truly knowne to himſelfe. *Sic eum dignè æſtimamus, dum inæſtimabilem dicimus:* So that wee e- ſteeme him moſt, when wee conclude him in- eſtimable.

But, this way to diſcourſe of GOD, is not di- rectly commanded by my Text. We are here to looke upon him with the eyes of our minds more directly, either as a ſin-revenging GOD; and ſo learne to avoid uncleannesse, becauſe 'tis a ſinne againſt GOD, who will wound the

heads of his enemies, and the hairie scalpe of such a one as goeth on still in his wickednesse: Or else, as an indulgent Father: and so learn to shun all appearance of this evill, because it is a sinne against G O D, who is so loving to us; and requires no requitall at all, but our reciprocall love (in our obedience) to him.

Should not Ioseph, then, have beene justly questioned, if (in this conflict) his Mistresse's temptation had over swayed his religion, to taxe him with ignorance, or forgetfulnesse of the Lord his Maker? If neither a filiall, nor a servile feare of this G O D, could have reigned his unbridled appetite? To the prevention whereof (yee see) 'tis the onely spell which he charme's the fire devill, in his Mistresse, with, *How can I doe this great wickednesse, and sinne AGAINST GOD?*

Let not us then (beloved) who know the G O D of Ioseph by his attributes; yea, and are trained up in the wayes of his service, *subject our selves* to the bondage of our corruptions. Let not the affectation of, nor the smallest consent to, the least sinne, rob us of our service to the greatest G O D; but let us reason with our temptations in the words of my Text.

Paula the Matron is cōmended by S. Hierom, that, *Ita levia deflevit peccata, ut grandissimorum crederes ream*: She did so bewaile her smallest sinnes, that she seemed (by her zealous repentance) to be guilty of the greatest.

Servants we are to G O D: Let us therefore
(as

(as Saint Paul commandeth) be obedient to our Master in all things. Sonnes we are of GOD: let us tender, therefore, our duties to him, as he himselfe require's, and enable's us to performe it; lest he question us in his owne words; *If I be a Father, where is mine honour? If I be a Master, where is my feare?* saith the Lord.

Rege, ergo, tuos affectus; dirige actus; corrige gressus: (as saith Bonaventure:) Subdue, then, thine affections; direct thy actions; and correct thy steps, that thou maist not tread out of this path which Ioseph hath led thee in; checking thine opposer upon all assaults, with, *How can I doe this great wickednesse, and sinne against GOD?*

Hitherto have I endeavoured to handle each particular part of my Text, severally. Your attention hath now given me assurance of your acceptance: and (to gratifie you) I must crave your patience a second time. I am ingaged to looke backe upon my Text, once more, before I can leave it: and in the first part, [which is, *The Author, Ioseph*] I must beseech you to consider, His place of honour, from a low estate: His place of justice, guided by discretion: And his place of providence, to store for a future necessity. Here is true honour, begot by wisdom, borne by observance, and maintained by honesty.

Againe; Here's the some of envie from his brethren, wiped cleane off by the love of his GOD.

Moreover; Here's poverty, and bondage, (without repining) climb'd up into riches and freedome (yet without pride, or ambition.)

Besides; Here's patience in adversitie; and faithfulness in servilitie. Here is humility in honour; and piety in plenty.

If his example winne us not in any of these; wee'll proceed to the second part, [*The action refused.*] Here (I am certaine) none can want admonition.

None of the eight sorts of uncleannesse write our *Ioseph* guilty. Hee denie's, though his Mistresse intreat's. Here's GOD, and the Devill contending for a soule. The woman (who first tempted man) exercise's her authority againe, in *Potipher's* wife: but GOD (who is greater) command's by his supremacie. Here's the wickednesse of a woman, and the goodnesse of a man, positively: And againe, here's the goodnesse of a woman, (*as some will have it*) and the wickednesse of a man, inclusively. Here Vertue and vice are at contention. Here's the sulfureous fire of Hell burning in lust; and the power of Heaven quenching the flame. Here's a conflict betweene Chastitie, and Adulterie; but Religion become's the Judge. Here's a controversie in Law, but Piety is the Vmpire. And (lastly) here's fire and water meeting together in a strong contention: but the *Spirit of God breathes upon the water.*

See here how opposition adde's glory to the triumpher. Had not *Ioseph* beene tempted, he had

had not beene proved: But (being tempted) had he consented, he had not beene accepted. How knew he, but that it might be politic in his Mistris, to allure him to wickednesse not intended to be acted, that she might depose him from honour, whom perhaps shee hated?

To prevent an injury (therefore) in his repute, hee disdained the power of his Mistrisse's temptation. 'Twas enough that hee knew her a *woman*, and therein her infirmities: although he remembred shee was his Mistris, and therefore instruct's her.

A vertuous Woman is like the *Jewell in the field*, mentioned in the Gospell: Or as the *Sunne* in the Heavens, dazeling the eyes of the weake spectators: and giving lustre to the rest of her sexe, the *smallest Starres*. Yea, a Woman in honour (invested with the *Ermins* of Religion) is all white, and goodnesse of her selfe: though not without some blacke spots of malice and corruption. But (on the other side) a Woman in honour, supported by power, leaning upon command, and yet bending double with vice; is witty in her revenge; dangerous in her malice; contemning the vertuous; and (in a furious rapture) plotting for mischief on those who sell not their very soules to content her humour. Doe but observe the wife of *Potipher*, and yee may finde it her truest character.

But (on the other partie) Religion is predominant, though contemned: for *great wickednesse*,

kednesse, ready to be performed by great persons, (if it had not beene controuled by piety) would have broke out into destruction. Had she onely loved him, it had been her courtesie. Had she loved his Religion onely, it had been her goodnesse. Had she loved onely his integrity, it had beene her discretion. Had shee loved only his humility, it had bin her honor. But in her love (which was but the counterfeite of her lust) she discovered her wilfull impurity.

* *Origo quidem amoris honesta est; sed magnitudo deformis*; saith Hierom. The sparkes of love are honest; but the flames are dangerous. If any here have beene scorched with them, let the teares of contrition quench the fire; & the God of that contrition accept the repentance.

Hitherto I have onely touched upon that Adultery which is carnall, mentioned formerly. I must now looke backe upon that which is spirituall also. S. Cyprian speaking of some Virgins that were Votarics, saye's they were
 * *adultera priusquam nupta*; adulteresses before they were wedded to that austere life, although they were Virgins: and he explaines himselfe presently after, saying; *Not to any husband, but to CHRIST*. O that wee could once bee free from this whoredome, and become like the Kings Daughter in the Psalmes, *All glorious within!* O that our soules were clad in white robes of innocencie; and not in the *menstruous rags* of our naturall corruptions! O that a seared conscience might not perswade us to a drowsie security,

ritie in a seeming honesty, when these *Tabernacles of flesh* cannot be truly free'd from *impiety*.

Whatsoever sinne we commit, is in it selfe a great wickednesse; and the Apostle tell's us, that *the wages thereof is death*. Our mortality, then, teacheth us the punishment of our disobedience, much more therefore ought our lives to instruct us in repentance. Our sinnes are committed against a mighty *Iehovah*, the *L O R D* strong and mighty; and yet our *G O D*. Which put's me in mind of my third and last part.

Quarels among men may be taken up by the amity of friends: But sinnes against God, only by enmity with our selves. If then, *Ioseph* refused to admit of a conspiracie against reason, and put it off divinely, lest he should sinne against *G O D*: How much more ought wee, whose slacknesse in righteousness condemne's us to be lesse religious. The *least* here hath not *Ioseph's command*; nor the *greatest* (I feare) his goodnesse: Let all contend for his honesty. What vice soever beg's for entertainment, wil be best answered in the words of my Text; if each particular person reply, *How can I doe this great wickednesse, and sinne against God?* To

which God, the Father, Son, and
Holy Ghost, bee all
praise, honor,
&c.

FINIS.

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